



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Professor Sheldon's work would seem to require a not altogether favorable answer.

Indeed, whether this theology meets the demands of modern thought or not, it does not meet the inner demands of its own making. Take, for example, the study of the christological problem. Sheldon nowhere shows any disposition to take the unity of the person of Christ seriously. Until he does that, and furnishes some approach to a rationale of it, he has not met the insistent question which Unitarianism has been thrusting upon orthodoxy for more than a hundred years in Massachusetts, without having it yet adequately answered. It is significant that he gives a large place to the discussion of theories of kenosis, and in his summary of results (p. 358) specifically rejects what he supposes to be its characteristics; but he has not succeeded in understanding the Kenotics. To be sure, he hits the bull's eye when he says of the theory: "This vast assumption, in spite of all that has been said in its behalf, stands greatly in need of being made to appear rationally credible." But he leaves the objection unanswered which the Unitarian would bluntly put: "That is no theology which leaves the very central point upon which all turns, the conception of the Redeemer, inconceivable."

For largeness, adequacy, fairness, calmness, keenness, balance, and conformity to the evangelic spirit of aggressive churches, we hold this System, in spite of all the adverse criticism above made, unsurpassed in its school. The unanswered question pertains to its *truth*.

FRANK HUGH FOSTER

OLIVET, MICH.

THE SIGNIFICANCE OF EMOTION IN RELIGION

A little volume by G. Gross¹ deals with the significance of aesthetics in the evangelical religion. The essence of aesthetics is characterized as spiritual enjoyment or gratification (*Genuss*) which is brought about by an exaltation in fantasy above the crudeness and rawness and discord of the concrete to a sense of the harmony of the whole. Since the sole aim of aesthetics is enjoyment, any attempt on the part of the artist to minister to morality or religion means its corruption. On the other hand, the essence of religion is not enjoyment, but duty. The author depreciates the effort in many quarters today to view religion under the concept of worth, since religion deals, not with the supreme worth, but with the

¹ *Die Bedeutung des Aesthetischen in der evangelischen Religion.* Von G. Gross. *Noch ein Wort über den christlichen Dienst. Beiträge zur Förderung christlicher Theologie.* D. A. Schlatter. Gütersloh: Bertelsmann, 1906. 83 pages. M. 1. 50.

supreme Lord. Religion is duty, obedience to God, and not enjoyment; and its exaltation above the actual in life is not a mere fantasy or play of the imagination, but is an ideal that is to be made actual through conduct and character.

In general, then, the mingling of aesthetics with religion means the corruption of the one and the deterioration of the other. It is only with great care and under strict limitations that aesthetics is to be employed in worship. Churches should be built with more regard for the preaching and teaching of the Word and with less straining after aesthetic effects, and the preacher who is more anxious for artistic form and finish than he is to present in earnestness and clearness the gospel message of repentance and service has failed to understand his mission. Music is the one art that can be employed with most efficiency and with least danger in religious worship, but even here great care should be exercised in the character of the hymns and manner of rendition.

There is a practical message in this interesting and suggestive essay, and yet it is not difficult to see that the author has taken a narrow and one-sided view both of religion and of aesthetics, and one that would be rejected by students of both disciplines. And when a broader and more comprehensive view is taken of these magnitudes, it will be found that the relation is more intimate and sympathetic.

There is another essay in this volume on religious service, which is a partial polemic, a reply to certain criticisms upon a former work of the author, and contains a clear and sane presentation of the work of the Spirit and of the relation of faith to service.

An essay by Marcel Djuvara² seeks to settle the controversy between science and religion by the application of the philosophical principles of Fries, a disciple of Kant. It maintains the Kantian dualism throughout and is subject to the criticism against the Kantian philosophy. The sphere of science is the realm of phenomena, and its method is by observation and application of the laws of thought. It brings the data of sense under the concepts of the understanding. It is concrete and rich, an intelligible system in itself, but confined to the realm of the phenomenal, and lands in contradictions whenever it tries to apply its methods to the reality beyond its sphere. On the other hand, religion has to do with the *Ding-an-sich*. Its object is affirmed as a fact by the speculative reason. And this affirmation springs from the immediate knowledge of the unity of consciousness, and cannot be regarded after the manner of Kant as

² *Wissenschaftliche und religiöse Weltansicht*. Von Marcel T. Djuvara. Göttingen: Vandenhoeck & Ruprecht, 1906. 40 pages. M.⁴₁.

a kind of transcendental illusion. Then, too, through the immediate consciousness of the moral law, the object of religion gets content in the practical moral life.

But it is primarily in the realm of the feelings that the content is given to the object of religion. Aesthetic ideas, which are synthetic in character, and not at all subject to the limitations of the concepts of science, become the vehicle of religious feeling. Religious truths are poetic, symbolic, mythical, and express an objective reality, but are not to be regarded as scientific statements. The essay exaggerates the dualism between the form and the content of experience in a manner more open to psychological criticism than any statement of Kant; and its division of knowledge into the immediate and certain, and the mediated and so liable to error, though it contains an element of truth, is crude, naïve, and unphilosophical. The absolute dualism between the two spheres of knowledge arises out of the failure to see that the test of truth in any case is just its value for life, its ability to unify experience and further the purposes of the will.

W. C. KEIRSTEAD

WOODSTOCK, N. B.

THE CHARACTER OF MODERN PREACHING IN GERMANY

The desire to read printed sermons is developing rapidly in Germany. Publishers are anxious to print sermons of well-known preachers, and many editors collect for publication sermons of many different pastors on a single theme. Taking a number of pamphlets printed during 1905 and the early months of 1906,¹ we shall attempt to gain a knowledge of the

¹ *Ein evangelisches Osterbuch.* Von E. Quandt. Dresden: Angelenk, 1905. 258 pages. M. 2.50.

Apologetische Predigten. Von F. J. Winter. Dresden: Angelenk. 158 pages. M. 1.50.

Die alttestamentlichen Perikopen. Von J. M. Reu. Gütersloh: Bertelsmann, 1905. 292 pages. M. 4.

Fastenpredigten. Von B. Hoffmann. Dresden: Angelenk. 48 pages. M. 0.60.

Predigten über Zeitfragen. Von C. Lülmann. Tübingen: Mohr, 1905. 90 pages. M. 1.60.

Zwanzig Predigten. Von Thv. Klaveness. Tübingen: Mohr, 1905. 143 pages. M. 2.20.

Konfirmationsreden. Von E. Siedel. Leipzig: Jansa, 1905. 96 pages. M. 1.

Zwölf Weihnachtspredigten für einfache Christenleute. Von M. Schenkel. Leipzig: Jansa, 1905. 100 pages. M. 1.

Beichtreden. Von J. Rütling. Leipzig: Jansa, 1905. 91 pages. M. 1.

Zwölf Sylvester und Neujahrs-Predigten. Von K. Storch. Leipzig: Jansa, 1905. 92 pages. M. 1.